The

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Notes of the Month.

The second Sunday of this month has been selected as Temperance Sunday, thereby continuing the custom of previous years, and also falling in with the arrangement suggested by the National Unitarian Temperance Association. One part of the suggested arrangement is an exchange of pulpits where practicable, thereby en abling our congregations to hear the plea for much-needed reform put by visiting ministers. The idea is good, although it is not always easy for such exchanges to be made at the beginning of the winter. We trust, however, that there will be generally manifested a desire to emphasise the necessity of temperance reform, and its earnest advocacy by the Christian Churches.

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The dramatic scene at Nottingham, when the Rev. R. J. Campbell was welcomed back to the platform of the Congregational Union, has been fully reported in the religious papers, and has called forth some rather amusing comments. One well-known paper regards the reconciliation as implying the end of the "New Theology." Other papers would have us believe that it was only Mr. Campbell's peculiar phraseology which led to the mistaken view that he differed from the most orthodox of his Congregational critics. All the time, we are informed, he was quite sound in his theological views, but was grievously misunderstood by those who would gladly have expelled him as heretic. How such a belief can be harmonised with the fact that Mr. Campbell is the President of the Liberal Christian League, and that he has for years pleaded for a restatement of cardinal Christian doctrines in terms of modern thought and experience, it is hard to see. Let those who are able reconcile his new theology with the old. The fact remains that any theology which is vital for thoughtful minds to-day must be of necessity new, that is, it must be at once up-to-date and progressive. It is to Mr. Campbell's credit that he perceived and strongly emphasised this when orthodox teachers were clinging to phraseology which had lost its meaning for modern minds. Even were he to abandon his old

position—and that he shows no indication of doing—the work of theological restatement would still continue, for the Christian Churches everywhere are becoming daily more alive to the fact that a dead theology is the most fatal of endowments for a living church.

* *

Those of our readers who have not already heard will learn with deep regret that the Rev. James Kennedy, of Larne, found it necessary to undergo a serious surgical operation on 3rd October last. Mr. Kennedy had been in indifferent health for some time, and needless to say had tried all milder courses before resorting to extreme measures. The operation took place in a private nursing home in Belfast, and, though much more serious than had been anticipated, it is matter for greatest satisfaction and thankfulness to know that it was a complete success, and that Mr. Kennedy is now pronounced out of danger. We gladly join with the members of his congregation, and with all the people in Larne (for the trial was of gravest concern to everyone) in the hope that he may soon be restored to perfect health and to his work. Mr. Kennedy desires to thank all friends and neighbours for their kind sympathy and good wishes.

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Dr. John Campbell is collecting materials for a history of the Non-Subscribing Presbyterian Church of Ireland, and would be very glad to receive from present Members of the Church any short family histories which would be likely to be of general interest.

THE HERETIC.

By John Campbell, M.D.

WALKER'S Dictionary defines a "Heretick" as "one who propagates his private opinions in opposition to the catholic church." While the word in itself strictly means one who *makes a choice*, it has, in Christian literature, been always used to designate one who *makes a bad choice*. Now at first sight, this may seem to imply that the heretic chose a bad life or chose opinions, the dissemination of which led men to lead bad lives; but in reality it simply means that he chose opinions which were at variance with the teaching of the church, and were, for that reason, considered *bad* by those interested in the welfare of the church. So far from being wicked men, the heretics appear as a rule to have been conspicuous among their contemporaries for the exemplary character of their lives, and for their desire to reform corrupt and worldly teachings and practices which had grown up in the church. Indeed, all the greatest spiritual and moral changes in the world have been started by those, who in their day and generation were regarded as heretics by the church of their time.

While the term in its present sense only came into vogue in the early days of Christianity, the ideas which it calls up seem to be almost coeval with the human race. The early Hebrew prophets who opposed sun-worship and other idolatries were heretics in the eyes of the priests of Baal. Even Jesus Christ himself was a heretic in the estimation of the priests of the Jews.

The history of the progress of Christianity is largely a story of heretics and heresies. The Ebionites in the first century of the Christian era were scorned as heretics, yet they appear to have been distinguished for their poverty and piety. The history of the "Manichaeans is one of almost continuous persecution" in spite of the fact that their beliefs inculcated a simple and good life. The Montanists had 'a genuine desire for reform and simplicity,' and were persecuted for their efforts to counteract the secularism of the church. Arius was persecuted and probably poisoned though "his manners were graceful and modest; he was noted for even an ascetic abstinence, and the purity of his moral character was never challenged by a single enemy." Pelagius was persecuted for denying original sin and maintaining that each infant was born into the world in a state of innocence. "Scandalized by the low tone and morals then obtaining in Rome his doctrines were conceived in the interests of a higher morality." It is interesting to us in Ulster that his chief disciple, Coelestius, was probably an Irish Scot. The Albigenses were persecuted

by the Catholic Church though they lived a " simple, moral, and retired life," which " earned for them the nickname of the 'good people.'" The Waldenses were pursued pitilessly with fire and sword. Their lands were confiscated and many of their pastors were burned. A number of them took refuge from their continental persecutors in Ayrshire and thus influenced the people in the districts from which many of our present Non-Subscribing Presbyterians are descended. John Huss was led to the stake and burned to ashes because he refused to refrain from attempting to reform abuses in the church. The Lollards got very severe treatment at the hands of the church. Their principles found many adherents among our ancestors in the west of Scotland. The " Lollards of Kyle," in Ayrshire, were tried for their opinions, and no doubt they contributed to the making of that spirit in Scottish and Ulster Presbyterianism which later on led to the protests against the introduction of priestcraft into Ulster Presbyterianism made by the Non-Subscribers and Remonstrants.

Hitherto we have been dealing with heretics and heresies opposed to the Roman Catholic Church. Luther now appears on the scene as the leader of the great and successful Protestant heresy. Although all former heretical movements had been outwardly crushed, yet they had paved the way for Luther. He succeeded largely because his predecessors had prepared the ground for him. Unfortunately Protestantism, itself a heresy in the eyes of the Roman ecclesiastic, soon fell away from the original position of Luther, and, under the influence of Calvin, adopted the principles of Romanism in a modified form. The Catholic took his religion from the church. The Protestant had to take his from John Calvin. He was allowed to read the Bible for himself, but he must interpret it as Calvin interpreted it or be regarded as a heretic. Servetus read his Bible and formed conclusions about the Trinity which were at variance with those of Calvin, and was burned to death for so doing. Arminius opposed the Calvinistic doctrine of predestination and suffered much persecution though he " was a faithful pastor and a good man." Socinus the elder " united in an altogether unexampled degree the warmest piety with complete freedom in theological speculation " and suffered persecution for his opinions. His nephew, Socinus the younger, succeeded him and continued to combat the Calvinistic dogmas. His life was a series of flights from place to place to escape the violence of his opponents, and yet " his opinions have never wanted advocates in any Protestant country. "

Many more examples of the heretic and his woes might be given, and his history might be carried down to modern times; but what has already been stated is sufficient to show that throughout the history of Christianity there has been a strong tendency in both Catholicism and rot estantism to make religion consist in the acceptance of those theological theories which are called dogmas, and thereby to make the church a powerful, political, and social force, and a successful business concern. This has been opposed in all ages by a weaker tendency to regard religion as the living of a certain kind of life and the cultivation of a certain type of character by the individual rather than the acceptance of certain theological statements.

The history of the heretic makes sad reading—sad, because of his personal sufferings, and sadder still from the fact that his efforts to clarify religion and promote morality have been so bitterly opposed by the religious organizations with which he had been brought into conflict. We owe our Protestantism to a man who dared to be a heretic and to *choose* opinions which the orthodoxy of his time condemned. We owe almost everything that is best in the life of man to-day to those whom the impelling Spirit of God drove to proclaim their opposition to synods and assemblies, popes and bishops. In spite of this some Protestant churches still pray to be delivered from heresy. Had the churches directed their efforts against the men who did wrong half as actively as they have done against the men who chose to try to improve human character and human conduct, what a different world we might have had !

A wise old owl lived in an oak.
The more he saw the less he spoke;
The less he spoke the more he heard.
Why can't we be like that old bird?

OUR HERITAGE.

Rev John Barron.

DEAN Stanley maintained that the Presbyterian form of Church-government adhered the most closely of any to the form of government in the Early Church. He showed his appreciation of Presbyterianism on one occasion by preaching in one of the old Scottish cathedrals. The sight of the white surplice in a Scottish Presbyterian pulpit could arouse no ire, such as two centuries previously had most righteously been displayed by Jenny Geddes in St. Giles', Edinburgh, when, by flinging her stool at the Bishop's head, she struck the first blow for the liberty of the Church of Scotland.

Presbyterianism never got a secure footing in England after the decline of the Puritan supremacy, although a good proportion of the Unitarian Churches in England bear the name and inherit some of the old traditions. Organized Presbyterianism in England is of comparatively recent origin, and owes its excellent modern development to the influence of the Scotch Churches, more especially the U. P. Thirty years ago the orthodox Presbyterian Churches in England were in a poor way, perhaps in most cases in as lamentable a condition as are many of the Unitarian Churches in England to-day. The organization of the Sustentation Fund, however, has proved a powerful and effective tonic, and the yearly reports of the Presbyterian Church of England show that it is going ahead.

Anyone who has had experience of the orthodox Presbyterian Church and of the Unitarian Churches in England will have realised the difference between the status of the ministry in one and the status of the ministry in the other. So far as the ministry is concerned, the difference is just that between a house built upon the rock and a house built upon the sand. It would be too sweeping an assertion to say that the position of the ministers in all the English Unitarian Churches was the same in this respect right through. But there are Unitarian Churches in England where the position of the Chapel-cleaner is more secure than that of the minister, and where, so far as some individuals are concerned, the respect given to the office of the ministry is less than that given to the Chapel-keeper, where the minister receives insults, which people in other churches would never believe it possible could be given to a minister, where a man has only to be sufficiently arrogant and sufficient of a bully to be the "boss of the Chapel." Our glorious liberty! If, under the "tyranny of Presbyterianism, our Church in Ireland has been kept from such a state of affairs, long may that tyranny prevail!

The Rev. Joseph Wood, at the last Triennial Conference, to a certain extent unmasked the reality of the condition of the Unitarian Churches in England. It is all very well having a big Conference, and speeches on all things in heaven and earth, calling forth tremendous applause. It is all very well sending four vans up and down the country preaching the Unitarian Gospel; but are there not hundreds in the English Unitarian Churches who, if it were not for the sense of obligation, because of old family connection and old associations, would leave their churches, feeling sick of the whole thing, and seeing no future for their churches if the present condition of affairs is to prevail. If ever there was a model of ineptitude, if ever there was a demonstration of the way how not to do it, the English Unitarian Churches are showing it before the world.

There are people hungering for real church life, for church life into which they can enter honestly and sincerely, who know what is meant by the efficacy of the sacraments and the power that lies behind the ordinances of the church, whose love for their Divine Teacher is deep and genuine, who turn away sad at heart. They want a church that is a church. The writer knows of such, he receives letters from such. "Secularize the Church," was a favourite cry years ago. In many cases the "secularizing" has succeeded only too well. The writer feels he could fill magazine after magazine on this point. Ministers themselves may have been largely to blame in the matter. But the degradation of the office of the ministry, the placing of the minister at the tender mercies of a congregation which may not have a spark of religion in it, the making of the minister the "paid servant" of the congregation, the acceptance of him on

sufferance, a man must needs be a hero of the highest order who can year after year hold up against such influence and speak as a prophet of God.

Non-Subscribing Presbyterian Church of Ireland, as you value your existence cherish the heritage that has come to you from the past—the heritage of a well-ordered government, of reverence for the sacred office of the ministry, of the living bond of the sacraments, of the wide tolerance which welcomes new truth and makes for unity and brotherhood.

CHILDREN OF PIONEERS.*

W. Hanson Pulsford.

IT may be a great thing to come of noble ancestry. Retrospection, when it is not what retrospection sometimes is, a mark of senility and decay, may be an inspiration. But few are so pitiable as the puny and listless children of a noble ancestry.

It is in that sense alone that the names of our fathers, names like those of Channing and Parker and Martineau, are names to conjure with. But the sword and sandals of his father belonged to Theseus only when he, in the strength he had inherited, lifted the stone which withheld them from the weaker men of Troezene. The glory of ancestry is not the reflected light of ancestral deeds but the inherited inspiration of the spirit which ennobled. The children of the Channings of the world are not those who boast that they stand on the vantage ground which the great pioneers won, but those who are in turn pioneers in the realm of life as Channing was.

It is not well for us to nurture a complacent content that a long list of noble names is enrolled under the banner which we ought to bear unless that banner in our hands is where they set it, in the van of the battle for wider truth and nobler living.

What made men like Channing and Parker and Martineau great was that in their own day and in relation to their own time they were men who sought and found new and living inspiration in the van of human progress. They were men who were not afraid to abandon the positions their fathers had won for higher ground where in due time the children of the men that scoffed at them should encamp in safety.

Those alone are loyal to their memory who inherit their spirit, who like them look ever forward and living as they lived in the inspiration of growing truth find in our own time fresh and larger vision of God as they did in theirs.

There is no disloyalty so great as disloyalty to the spirit of the very men we claim to honour; to rest with folded hands while all around us a new heaven and a new earth are opening to those who have eyes to see and courage to attempt. Progress did not end with the mighty pioneers of the Unitarian movement. Their cry to us is that we like them be ever in the van of intellectual liberty, winning for ourselves, as they won it, the vital energy of deeper experience of the divine possibilities of life. Holmes' "Build thee more stately mansions, O my soul," might well have been their motto, as it must be that of those who claim kinship with them. The work to which such as they call men is never done. We do but "level one lift" to pass on to another and a higher. Those alone whose eyes are on the dawn beyond the hills of God and whose faith is the radiant faith in which their fathers lived are the true children of the pioneers.

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THEOLOGICAL JUSTICE versus HUMAN JUSTICE.

Rev. W. S. Smith.

THE doctrine of the atonement is somewhat as follows:—Adam having sinned against God, all mankind sinned in him, and neither he, nor his descendants, could be forgiven until Jesus had died on the cross to purchase that forgiveness. In other words, it is innocence suffering for guilt. God was implacable until He had been appeased by this suffering on the part of Jesus Christ. This is regarded as heavenly

justice. If right, if true, surely the judgments of human courts of law should follow on the same lines—the innocent should be allowed to suffer for the guilty, if so disposed. But would they? Would a magistrate, would a jury, would a judge, allow of such a thing? History and present-day experience say No. In the first quarter of the nineteenth century, the law condemned men to death for a great many crimes, of which forgery was one. A banker had committed this crime, and was condemned to death. Before the day of execution arrived, a man, a foreigner, was found who was prepared, on the payment of a specified sum of money to his friends, to undergo the penalty. The condemning judge was appealed to to allow of this arrangement, which would have been in perfect keeping with the popular doctrine of the atonement. But this doctrine was at once spurned by the judge, who said No: the man who committed the crime must suffer for it. And so the banker was executed, notwithstanding that a proper substitute had been provided. The justice attributed to God, in putting the innocent Jesus to death for the sins of mankind, did not count.

A similar instance, so far as principle was concerned, but trivial as to details, recently transpired. *The Northern Whig* of October 12th, 1911, reported a police case which occurred at the Old Bailey, London. Two men had been previously sentenced at Woolwich to imprisonment, one to three months' hard labour for assaulting the police; the other, to twenty-one days' hard labour for drunkenness. In accordance with mutual agreement, on entering Wandsworth prison, each for the time being, assumed the other's personality. The one sentenced to twenty-one days' hard labour said his punishment was three months' hard labour, and the one sentenced to three months' hard labour said his punishment was twenty-one days' hard labour. Eleven days afterwards, the fraud was discovered, for which each was sentenced to *six* months' hard labour—a perfectly unjust sentence according to the teaching of the atonement as popularly understood. But instances like these prove most conclusively how impracticable the doctrine is. In condemning these men afresh, and to much longer sentences, the magistrate, if orthodox in his theology, condemned his own principles.

"THE EGOIST."

W. J. Baxter, B.A.

IT has been said that after the publication of "The Egoist," Meredith became the idol of a "scientific cult." This sounds forbidding. It is probably true of Meredith, as it certainly is of Browning, that one cannot at times hear the voice of the master for the clamour of his disciples. Each adherent, we may be sure, is ready with his own particular view of Meredith's "message." When Stevenson first read and praised "The Egoist," the "cult" had scarcely come into being, and we can hardly do better than follow his example and read for pure pleasure, leaving the "scientific" aspect of the matter to wielders of the literary scalpel.

Let us begin, then, with "The Egoist." The author calls it "a comedy in narrative," and defines comedy in the Prelude as a "game played to throw reflections upon social life, and it deals with human nature in the drawing-room of civilized men and women, where we have no dust of the struggling outer world, no mire, no violent crashes to make the correctness of the representation convincing." "The Comic Spirit conceives a definite situation for a number of characters, and rejects all accessories in the exclusive pursuit of them and their speech." The essential thing to observe here is that comedy deals with human nature, and however sophisticated or even conventional it may become, human nature is much the same "in the drawing-room" as elsewhere. It is quite true that the "narrative" follows the fortunes of Sir Willoughby Patterne, "the hope of his county," but on two occasions at least we have a glimpse of the "struggling outer world" which has a not unimportant relation to that other struggle which is, meantime, going on in the breast of the Egoist. One such occasion is when Patterne the Marine, that heroic poor relation, comes to the Hall and finds Sir

Willoughby "not at home," the other is when Flitch makes a vain appeal for mercy to his former master. Sir Willoughby is the Egoist, and he has added not a few memorable pages to that big book which is "full of the world's wisdom," in which "the generations have written ever since they took to writing." The evil of Egoism and the fate of the Egoist are summed up in one line at the close of the Prelude—

"For very love of self himself he slew."

The central idea is, of course, the gradual estrangement between Sir Willoughby and Clara Middleton, and the fascination of the narrative lies largely in the wonderful art, like the many minute touches of an etcher's pen, by which the situation is developed until at last we get into the very heart of the Egoist.

Although Comedy, according to Meredith's definition, has to do with "the drawing-room" this, if taken as a description of The Egoist, is true only in a special and limited sense. It is not a mere "society" chronicle or dissection of the whims and caprices of persons in what is commonly called "high life." The passions of the Egoist are elemental, and we may take it that the imps attendant on the Comic Spirit are busy everywhere, and among men of every degree and condition. But Meredith has chosen to follow the imps on a particular trail, so to speak, and he achieves supreme success. The reader translates the particular pages given from the World's Great Book into his own experience; that such a translation is not only possible but inevitable is perhaps the highest praise that can be given to the narrative as a work of literary art.

OUR CHURCH CHOIRS.

By a Choir Member.

I HAVE recently been reading an article in an American paper, entitled, "Finding Fault with the Church Choir," and it struck me that some of the remarks in it might well be applied to our Churches in the North of Ireland.

I am not referring to any one Church in particular, but am writing in a general way; nor am I writing to praise our choirs unduly, we who sing in them are very well aware of our short-comings, all I want to do is to ask for a little more forbearance from some members of our Churches. The American writer says he has been a member of various choirs for seventeen years. He has seen choirs come and go, he has sung in choirs of all sizes and sorts, and has had many experiences, but the gist of his remarks may be summed up in the paragraph in which he says, "I have seen choirs that were a credit and choirs that were a disgrace; but I have seen always a spirit of unrest both in the choir and congregation, and rarely have I seen a choir satisfied with its Church, or a Church satisfied with its choir." Of course there may be exceptions to this state of things in some Churches, but if we think the matter over there is a good deal of truth in the statement, and the question arises, "What is the cause?" There are various reasons that may be given. For one thing there are so many different kinds of people in a congregation that it would be impossible to please everyone with regard to music. There are those who think that no hymn tunes should be used except the ones that were sung in their grandfather's days; there are those who are always clamouring for new tunes; and there are those who are so indifferent that they do not mind what the tunes are like so long as the hymns are short and they can consequently get out of Church sooner. All this is very hard on the choir, and it is particularly hard on the organist or choirmaster. In some Churches a service never passes without complaints from some one regarding the music; if it is not about the hymns it is about the anthems or voluntaries or even about individual members of the choir.

Often it is those who have the least knowledge of music who express the strongest opinions, and who criticise most severely. If these people would be a little more lenient and grateful to those who are doing their best it would show a more Christian spirit.

Lack of consideration is unfortunately what most choirs learn to expect. If those who are so ready to criticise would only realise how often the members of the choir have to make personal sacrifices

in order to attend the practices and services they would show more gratitude.

The American writer whom I have quoted speaks of the choir being subject to the criticism of five hundred to a thousand people at each service. Unfortunately for us we do not have such congregations, and we would be nearer the mark if we divided these numbers by say twelve ; but no matter how small the number, there is always the criticism.

The writer of the article goes on to say, "These good Church people sit and rest and listen to the sermon and the singing, thinking how easy it is to get up and sing and viewing with critical eyes the dresses and hats of the sopranos and altos, and the general appearance as to the clothes, health, and bearing of the tenors and basses." He goes on to mention various hardships and trials the choir has to endure, and though what he says is of big American Churches, it applies equally or still better to our small congregations. No matter how severe the weather some of the choir members feel bound to be in their places, and often, more particularly in the country Churches, they are almost the only people who have ventured out, so they have the disheartening task of singing to an empty Church.

I think most choirs have suffered from the complaints of persons who only enter their Church about once or twice a year and who are most indignant to find that the hymn tunes are unknown to them, it never seems to strike them that the remedy is entirely in their own hands, for did they attend Church oftener they would soon be familiar with all the tunes. Then there are those who seem to expect first-class music always ; after a Harvest Thanksgiving or some other special service they congratulate the singers and suggest that similar music should be given every Sunday ; they do not seem to realise that to provide elaborate music entails many hours practice and much hard work, and it would be impossible to have such music except occasionally.

Another trial is that our choirs receive so little help in singing from the congregation. Of course in some large Churches with surplice choirs of picked voices it is an understood thing that all the singing should be done by the choir, but in our Churches this is not at all the case, and our choirs should be well supported by the voices in the body of the Church. If all would join in the singing there would be a fervour and heartiness that is usually sadly lacking. Sometimes there are members of a congregation with beautiful voices who decline to join the choir ; it seems a pity that those so endowed should refuse to share this gift with their Church. There are others who no matter how willing they are cannot assist the choir for the simple reason that they have no voices, but they could help materially with words of encouragement. Of course it is not for thanks that a choir works, but if the congregation instead of criticising and fault-finding would give a little praise they would find the singing would improve I know some people who make a point of thanking the choir when they have been pleased with a special hymn or tune, and if more would do this it would make a better feeling between the choir and congregation who should all remember that they are met together as one large family in the House of God for the purpose of Public Worship.

Obituary.

MR. RICHARD PATTERSON, J.P.

THERE has passed away in the person of Mr. Richard Patterson, of Holywood, Co. Down, one who was highly esteemed and will be sadly missed, not only by a wide circle of friends and by the Unitarians of the North of Ireland, but also by many a good cause in which he laboured, and many a deserving charity which he supported. Mr. Patterson, who passed away after a short illness on Sunday, 8th October, was the third son of the late Mr. Robert Patterson, F.L.S., and was born in 1838. He was a capable and energetic man of business, and occupied an important place in the commercial life of Belfast. Up to the time of his death he was a member of the Belfast Harbour Board, and in many other ways took his full share of the business activities of the city. But never did he allow business to absorb all his time and thought ; the obligations of public service were fully recognised and faithfully performed. Merely

to enumerate the various offices he held in connection with local government, education, religious work, and charity would be difficult, so broad were his sympathies and ungrudging his labours. He was a justice of the peace for the county of Down and the city of Belfast. For many years he was chairman of the Holywood Urban Council; he had been chairman of the Governors of the Sullivan Schools, and chairman of the Technical Education Committee; in fact, there was no public work in Holywood, from the Golf Club and the Sailing Club to the Nursing Home, which had not his ardent support. Behind all his public service and private charity was a deep and abiding religious faith. Intimately associated throughout most of his life with the Non-Subscribing Presbyterian Church at Holywood, he was ever a devoted and regular worshipper, a liberal supporter, a loyal and good worker.

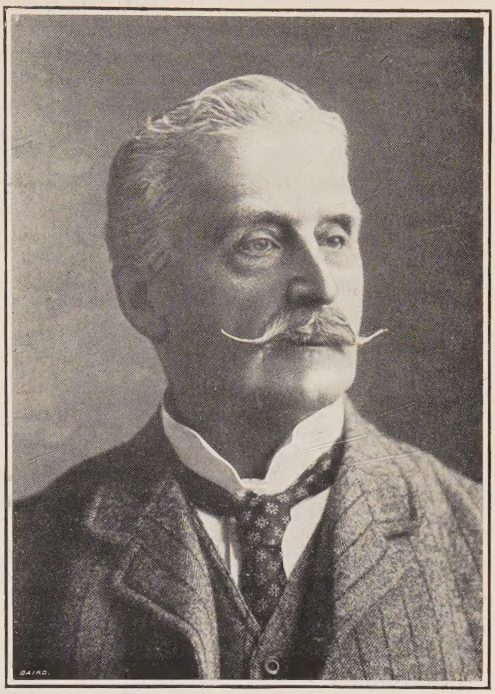
The funeral, which took place on Tuesday, was largely attended; people of all shades of religious and political opinion were present, every blind was down and all shops shut. The church could not contain all who wished to show their respect and love for one who will be sadly missed and gratefully remembered. The services at the house and in the church were conducted by Rev. Eustace Thompson and Rev. G. Leonard Phelps, the latter giving the address and officiating at the grave-side.

Mr. Patterson, who was in his seventy-third year, leaves a widow, two sons, and three daughters, to whom we respectfully tender onr deepest sympathy.

Address Delivered at the Funeral of the late Mr. Richard Patterson, J.P.

"Well done, good and faithful servant: enter thou into the joy of thy Lord."

Amid the beautiful autumn tints which surround the home that he loved, in the peaceful quiet of the Day of Rest, God's finger touched him, and he slept. Life's work done, and well done; we doubt not he has entered into the joy of his Lord. As we gather for these last solemn and tender offices of faith and love, we must needs feel sad at heart, for though Death is swallowed up in victory, and we mourn



THE LATE MR. RICHARD PATTERSON, J.P.

not as those without hope, ties of kindred and affection have been severed, the genial presence has vanished, and the voice is stilled. Our sorrow is deep, but it is blended with a gratitude which is deeper still. "The Lord gave, the Lord has taken away: blessed be the name of the Lord for ever." Let us call to mind the greatness of the gift, and learn to trust the Giver even when His ways are shrouded in mystery.

The salient feature of the character of Richard Patterson was a profound sense of his responsibilities and duties to his fellowmen. His many-sided activities testify to this. When we think of the great gap which will be left in the life of this town by his death, we realise how fully he was faithful to his sense of duty. Diligent in business, he was enabled by his own industry and capacity to add to his worldly wealth, but every accession of means brought with it a deeper sense of obligation and a larger feeling of the debt which he owed to those less favourably circumstanced. We all know with what keenness he participated in public life; we all know

that to him his political faith was as a religion; we remember how he arose from a bed of sickness that he might not be found wanting in the simple duty of recording his vote. The same keenness marked all his public life. For many years he was Chairman of the Holywood Urban District Council, and when he relinquished that office people of all sects and parties testified to their appreciation of his services. His interest in the welfare of the young was shown by the time and energy and thought he gave as Chairman of the Governors of the Sullivan Schools and of the Technical Education Committee. No man can undertake public work in this ardent spirit without making some mistakes and some opponents, but even those who could not see eye to eye with Mr. Patterson were ready to admit that if he was uncompromising he was also disinterested. It is very easy to blot out his faults and cherish his memory.

He will be remembered also for his unstinted generosity. No good cause lacked his support, no deserving charity ever appealed to him in vain; yet his charity was unostentatious. Only those who knew him best had any idea how far-reaching were his acts of charity. The poor have lost in him a good friend.

Of his religious faith it is not meet that I should say much; that was a matter which rested between him and his Maker; but we shall miss him sadly in this Church. He was sincerely attached to his religious home. He was regular in his worship here, and actively interested in our work; but this did not arise from mere custom and tradition, he had an unshaken confidence that here he found a faith good to live by and to die by. His religion was too deep for many words, but was a living reality.

Despite the greatness of his public work, the constant flow of his generosity and the sincerity of his religion, there is another aspect of his character which I must refer to, for I regard it as the crowning glory of his life. I refer to the beauty and sweetness of his home life. It is difficult to speak much of this, for it brings too vividly to our minds his bereaved widow and sorrowing family, to whom we trust God will give the consolation and inward peace which it is beyond all human power to give. They most of all will feel his loss, for away from the gaze of men, in his home, the bright light of his life shone with its greatest purity.

As we think on these things our sorrow is sanctified, and although we shall leave this service with saddened hearts, let us try to take with us a more earnest endeavour to profit by the splendid examples of all God's faithful servants who have been called home. As the veterans in God's army fall may we be inspired by their noble deeds to come forward to fill the vacant places, to carry on the work they have left incomplete, to be worthy of the rich inheritance they have made ours, and to do all that in us lies to hand on to the generations yet to be their high traditions of public service and private worth.

Reports.

Ballyhemlin.—Harvest Thanksgiving took place on Sunday, October 8th. The church was crowded. The singing was hearty. Miss Bailie sang as a solo "Oh what shall the harvest be?" The sermon was preached by the minister, the Rev. John Barron.

Ballymoney.—The annual Harvest Thanksgiving Service was held on the 13th October. The eloquent sermon delivered by the Rev. D. Matts was both helpful and inspiring, and was listened to by an attentive and appreciative congregation, taking for his text Psalm 104 and 13th verse "The earth is satisfied with the fruit of Thy works." The anthem: "Thou, O God, art praised in Zion," and the music throughout was rendered by the choir in a masterly manner, which reflects great credit on Miss Matts, their talented honorary teacher and organist.

Banbridge. — Successful Harvest Thanksgiving Services were held in the First Presbyterian (Non-Subscribing) Church on Sunday, October 8th. They were conducted by Rev. G. J. Slipper, of Newry, who preached appropriate sermons. The interior of the church was beautifully decorated, special music was rendered by an augmented choir, and there were large congregations.

Belfast: Domestic Mission.—Harvest Thanksgiving Services were held on

Sunday, October 1st, the special preacher for the day being the Rev George J. Slipper, of Newry. The church was tastefully decorated by the willing hands of the choir, flowers, fruit, corn, and evergreens being provided by friends of the mission. There was a large congregation at each service, and in the evening many were unable to find seats. Besides the ordinary services, there was one for the children in the afternoon, at which Mr. Slipper also gave an address. The singing during the day was of an excellent quality, the anthems rendered at morning and evening services being, "The eyes of all wait upon Thee" (*Gaul*), and "The Lord is my shepherd" (*Macfarren*), the solo parts being taken by Miss M. Wilson. The collections were for the Children's Hospital, and were in advance of former years.

A social evening, by way of opening the winter's work, was held on Tuesday, 10th October, under the chairmanship of the Rev. H. J. Rossington. The programme was arranged and provided for by Miss Dorothy Duffin, whose charming ability in such matters is beyond praise. The first song, entitled "A May Morning," rendered by Mrs. W. Orr, received a vigorous encore, demonstrating clearly that the Mission folk are able to appreciate good singing. A song by Mr. Clarke, entitled "The girl of my heart," and a mandoline solo by Miss Andrews, won special favour, and was followed by a domestic sketch, entitled "The Matchmaker," in which the Misses Duffin, impersonated an Irish lady, whose wily doings in arranging her own material affairs, while attending to the matrimonial wishes of her clients—the anxious mother and rebellious daughter—brought tears and laughter in close succession, from the crowded audience. A song, "The Trumpeter," by Mr. C. E. Duffin, whose fine rich voice is always pleasing, was followed by a mirth-provoking song by Miss Molly Arkcoll, "Jean Janeson's Bonnett," and a no less humorous one from Mr. Kinahan, entitled, "The Brown Heifer," both doubly encored. . Miss Dorothy Duffin's appearance on the platform to contribute the final item, "Lizzie Lindsay," offered a pleasing opportunity for an expression of thanks for a delightful evening. After refreshments had been served by the members of the Mission choir, songs and recitations were ably contributed by Mr. Frank Rae and Mr. Ellis, two members of the congregation.

Belfast: York Street. — Sunday, October 15th, was a very important date to the congregation of York Street, for it was the day of the re-opening of their Church, which had been, for a considerable time past, in the hands of builders and decorators. Last week the improvements were completed, and on Sunday the Church was re-opened, on which occasion special services were held. Members and friends were delighted with the vast changes made, and especially with the new organ, built by Messrs. Evans & Barr, Belfast. A good number of visitors came from the country to attend the services, from Ballycarry, Lisburn, Rademon, and Templepatrick, and also from our Belfast churches. Mr. Kell, of Lisburn, and Mr. J. Davidson, of Belfast, very kindly assisted as collectors. The Rev. J. J. Magill, B.A., of Rademon, preached very able and inspiring sermons, which were greatly appreciated by the large congregations assembled, morning and evening. In the afternoon, after the reading of a lesson and prayer, by the Rev. J. D. Davies, an organ recital was given. The organist on this occasion was Mr. J. H. M'Bratney, A.R.C.O., of Lisburn Cathedral, and the soloists were Miss B. Gordon, and Mr. J. Moore, all of whom very readily indeed came to help the York Street congregation, and gave their hearers a most enjoyable afternoon. The choir was augmented, with Misses Conkey and Parkes as soloists. All its members and the organist, Mr. Parkes, deserve great praise for their excellent work on Sunday, and also great credit is due to the secretary and treasurer of the congregation for the very efficient manner in which all arrangements were made and managed by them. The meetings were a great success, and the day will long be remembered by the members of York Street.

Cairncastle.—The Harvest Service was held on Sunday afternoon, 1st October. The sermon was preached by Rev. Alfred Turner, of Templepatrick. The Meeting House was nearly filled, several friends from Larne being among those present,

including Mr. Holmes, the organist of the Larne congregation, who kindly played the organ. The church had been prettily decorated.

Crumlin.—The Harvest Thanksgiving Services were held in the First Presbyterian Church, on Sunday and Monday evenings of the 1st and 2nd October. Appropriate sermons were preached by the minister, Rev. S. Evans Bowen and by the Rev. G. Leonard Phelps, of Holywood, respectively. The church was very tastefully decorated for the occasion, and to that end both young and old had given willing service. Gifts of fruit and flowers were received from people who are not members of the congregation, notably from Mr. John Rankin, Maghull (near Liverpool.) There were splendid congregations on both evenings.

Downpatrick.—In Downpatrick Church, Harvest Thanksgiving Services were held at the end of September. Rev. H. J. Rossington, of Rosemary Street, Belfast, was the preacher, and took for his morning text John xii. 24, and for the evening Psalm cxvi. 12, 13. The sermons were thoughtful, delivered with the ease and restrained earnestness which characterise the preacher, and were listened to by the large congregations with close attention and much appreciation. Owing to the renovation which the church has recently undergone, the decoration was not carried out on the same elaborate scale as on former occasions, but the ladies notwithstanding had shown their usual taste in draping the pulpit with foliage and the windows with flowers and fruit. The Anthems, " O Love the Lord " and " O Praise the Lord, Exalt His Name," were well rendered by the choir, augmented by kind friends from other churches. The offertories were liberal.

On Monday night, 25th September, the spacious Assembly Hall, Downpatrick, was completely filled with an audience that gathered to hear a lecture on Canada by Professor Edward E. Prince, F.R.S., LL.D., Dominion Commissioner of Fisheries, then on a brief visit to his old friend, Rev. M. S. Dunbar. Mr. S. C. N. Lowry, who presided, said that Professor Prince had just come from the tercentenary celebrations at St. Andrew's University, where he had received the honorary degree of LL.D. This was the more agreeable to him as he was a graduate of that University. After studying Natural History under Professor M'Intosh, and acting as an assistant for a time, he was elected to the chair of Zoology in St Mungo's College, Glasgow, from which he went about 20 years ago to take administrative charge of the fisheries of Canada. Professor Prince came over to Europe this summer to attend the International Fishery Congress at Rome, where he read a paper which was highly appreciated. As a scientific expert he was well-known not only in Canada but in Europe. He had travelled all over the Dominion, had been 21 times across the Rocky Mountains, and was therefore well fitted to speak of the rich resources and wonderful possibilities of this great country.

Professor Prince, who was very cordially received, explained that Canada was not really one country, but a confederation of countries called provinces, many of them as large as France or Germany, and all governed from the federal capital, Ottawa. Each of the nine provinces possessed a government of its own, with a legislative House ; but lands, forests, fisheries, the customs and other great interests were the subjects of federal legislation and control. He briefly described the Dominion from the Atlantic shores to the Pacific, a breadth of country greater than the distance between England and Canada. The development of the country had proceeded so fast that Winnipeg, which at one time was considered the centre of the great west, had now come to be regarded simply as the gateway to the agricultural territories between Ontario and the Rocky Mountains. Over this vast area towns had sprung up in all directions, most of them of a substantial and prosperous character, and some of them, like Edmonton and Calgary, rivalling even the old established cities of Europe. Speaking of the Great Lakes, practically inland seas, he said that they abounded in fish of real economic value. The river systems of Canada were amongst the most remarkable in the world, the majority of them being of such immense length that it would be impossible to find room for them in the British Isles. So rich was Canada and so promising its future that in fifty years from now, or less, the population

would exceed that of the British Isles Lime-light views illustrative of the subject were shown by Mr. F. W. Gibson. The Rev. Canon Pooler, D.D., proposed a hearty vote of thanks, which was seconded by Dr. Olpherts, and passed by acclamation. The proceeds of the lecture, which, after paying expenses, amounted to £10 5s., were devoted to the Nursing Society in the town. It may be stated that Professor Prince was brought up in connection with Mill Hill Chapel, Leeds, and when a young man frequently occupied our pulpits in that district. He still retains his interest in and connection with our church, and on the Sunday gave a most interesting address to the scholars attending our school.

Glenarm.—Harvest Thanksgiving Services were held here on Sunday, 15th October, at 3 o'clock, and also on Monday evening, at 7 o'clock. The preacher on Sunday was the Rev. J. A. Miskimmin, B.A. (pastor loci), and on Monday evening the Rev. Alfred Turner, Templepatrick, delivered an eloquent and practical discourse. There were good attendances at both services, including many members of other denominations. Hymns appropriate to the occasion were well rendered by the choir.

Moira.—On Sunday, 1st October, the Harvest Thanksgiving Services were held in the Non Subscribing Presbyterian Church here. The morning service was conducted by Rev. Wm. Weatherall, and that in the evening by Mr. Herbert Barnes, of Grey Abbey, whose forceful and eloquent appeal for the spiritual growth of beauty in all hearts won the warm appreciation of the large congregation assembled from our own and the various surrounding denominations. The thanks of the congregation are called forth to the ladies especially whose taste and skill were given to realise the successful issue. Two solos were sung by Mr Conkey, the organ being presided over by Mr. Ernest Worth, both of Belfast.

Mountpottinger.—Harvest Festival Services were held on Sunday, October 15th. The Church was suitably decorated for the occasion and presented a pleasing aspect. The morning service was conducted by Rev. J. Worthington, B.A., the resident minister, whilst in the afternoon and evening the respective preachers were Rev. J. J. Magill, and Rev. Matthew Watkins

Templepatrick.—Harvest Thanksgiving Service was held on Sunday evening, 8th October. The congregation, as is usual on these occasions, quite taxed the capacity of the Meeting House. Miss Forbes sang "Turn Thee unto me" (*Costa*) and "Lead Kindly Light" (*Pughe-Evans*). Miss Getty presided at the organ, and Rev. A. Turner led in the devotions and preached the sermon.

Unity Guild.—The near approach of winter naturally turns the thoughts of people towards indoor occupations and recreations. It is therefore appropriate that we should draw our readers' attention to the meetings of the above Guild. A copy of the new Syllabus is before us as we write, and a glance at same tends to show that some pleasant and profitable evenings should be spent. Encouraged by the success of a similar gathering last session, the committee have in their wisdom allotted one night solely to the ladies. That popular function, the Annual Soiree, is fixed for the third Wednesday in the New Year. We need hardly point out that membership of the Guild affords excellent opportunity for members of the various congregations becoming better acquainted one with the other, and is therefore especially valuable to young people of our faith whose business has translated them from the peaceful surroundings of a country congregation to the turmoil of city life. Membership is obtainable for the modest fee of 1/- per annum, and new-comers will be heartily welcomed. The Hon-Secretary (Mr. Edgar R. Jackson, 76 Alfred Terrace, Mountpottinger, Belfast), will be happy to place further information in the hands of any interested enquirer.

The opening of the present session took place on October 18th, at Central Hall, when Rev. J. Worthington, B.A., presided over a good attendance of members who had assembled to hear Mr. M'I. Cleland give his lantern lecture on "London and Paris—a contrast." With the assistance of some very good slides the lecturer contrasted many of the public

buildings, memorials, etc., of the two world-famed centres. For the purpose of the lecture, Windsor was adjudged to be sufficiently near London to be included, and the lecturer waxed eloquent on the great superiority of Windsor Castle to similar residences in and around Paris. In the matter of making use of the river he pointed out the fact that this is one of the things they do better in France. Taking all in all it was evident that in the lecturers opinion London came out most favourably. Mr. George J. Hill worked the lantern in his usual exemplary style.

Echoes.

On September 16th, 1861, 300 Post Office Savings Banks were opened in various parts of the United Kingdom; now, fifty years afterwards, there are 15,300 of such Offices or Banks, with 8,000,000 depositors, to whose credit stands the magnificent sum of £169,000,000. This money belongs mainly, to the thrifty poor—at least to those having small incomes. The Post Office Savings Bank, cannot fail to be a great power for good.

* *

"The noble art of self-defence" is not dead yet, though we live in a Christian country, and in the twentieth century. But can a prize fight be said to belong to this "noble art"? How a man-fight can be advocated by any one with a sense of propriety and humaneness of feeling, passes the wit of most men to conceive. Bear-baiting, bull-baiting, badger-baiting (the latter remembered by the writer), and cock-fighting (still practised), were bad enough, but surely man-fighting, or baiting, is worse than all; at least from a moral point of view. The lately arranged match between a white man and a black one, stirred the kingdom from end to end, and it was a matter to rejoice at, that eventually the Home Secretary declared that the intended contest would be illegal, and therefore would not be allowed. In the light of the disgrace that was about to fall on the nation, the Home Secretary's action came as a great relief. What can be the moral standing of the advocates of prize-fights. Can they indeed, have any moral standing at all? Does not such advocacy display very vividly Spurgeon's "wild beast," which, however, he declared to be in every man? Supposing the fight had taken place, and the black man had beaten the white one, what would have been the political effect on our subject black races? It might have been very serious indeed. I remember a very vivid newspaper description of the attendants at a notorious prize fight in the early sixties. In addition to other striking features, they were characterised as having "foreheads villainously low." How graphic the delineation, and how significant the utterance! It could readily be inferred that their morals were on a level with their foreheads—villainously low also. Come then the time, and that soon, when all kinds of brutal sport involving acute pain for the pandering to fiendish pleasure, shall become things of the past!

* *

If what is called the Coronation Stone, now in Westminster Abbey, could only speak, what a story it could relate! According to tradition, it is about the most wonderful stone in the world, and possibly, the most travelled one. Jacob knew it, for it was on it that his head rested when, during his wanderings, he reached Bethel, where he spent the night in the open air with that stone for his pillow—a hard and cold one surely. Notwithstanding the ruggedness of his head-rest, he had a vivid poetical dream of angels passing to and fro between heaven and earth When the children of Israel went to sojourn in Egypt, they took his stone with them, though the Bible does not say so. But that does not matter; tradition does. When they escaped from Egypt, perhaps 400 years afterwards, they carried it with them during their 40 years' wanderings in the Wilderness, though the Bible does not say so. But that does not matter; tradition does. From thence, it was conveyed to the Temple at Jerusalem, though the Bible does not say so. From Jerusalem, it was carried to Spain. Who says so I do not know. But then again; it does not matter. Tradition says so. From Spain, settlers who came to Ireland brought it with them. A few hundreds of years afterwards, it was conveyed by a colonising body to Scotland, and from

Scone in Scotland, six or seven hundred years ago it was carried by an English king to Westminster Abbey, where it has since remained. A much travelled stone truly, and a wonderful keepsake. But how much of this story is fact, and how much fiction, it is impossible to say. Before attempting to decide, I should like to be informed as to whether this reputed Bethel stone is of the same geological character as the Bethel rock, which is composite limestone, some being crystalline in its nature. Until the identity of the two is established, I shall have my doubts respecting the story, notwithstanding the recent attestation of Archdeacon Wilberforce in Westminster Abbey.

* *

A strong indictment was made at Bangor (Wales) Free Church Council recently, against foreign missions. One speaker, who had served in India, bore emphatic testimony to the insincerity of converted natives, and especially to their untrustworthiness as domestic servants. On the other hand, Mahometan servants were highly commended. What can be the reason of this? Is it professionalism for selfish purposes? Strong complaints were made about the reports sent home by missionaries being afterwards "cooked," for the purpose of obtaining "supplies." These are very unfortunate charges to bring against a movement that is characteristic of the very genius of Christianity, and it is to be hoped that they are capable of refutation. W. S. S.

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Many people are born crying, live complaining and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—*Charles H. Spurgeon.*

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